



بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

By Allah's name *Ar-Rahman Ar-Raheem (The Multitudinous Mercy Giver)*

1. *Subhana<sup>1</sup>* (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of Allah) Who *asra* ([He nocturnally-ambulated/journeyed] by *abdehe<sup>2</sup>* (His slave) nightly<sup>3</sup> from The Sacred The Mosque to The Mosque The *Aqsa* (Uttermost), which <sup>x</sup> We blessed around it<sup>x</sup> to show him [We] of Our *Aya'te<sup>w</sup>* (miracles); Verily He, He (is) The *Sameeo<sup>4</sup>* (The Acute-Hearer/The Enabler of others to hear/favorable Answerer to prayer), The *Basseero* (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).
2. And *aa'tayna* (We accorded) *Mosa* (Moses) the book<sup>x</sup> and We made it<sup>x</sup> an aright-guidance for Israel's sons that not *tattakhetho<sup>5</sup>* (you<sup>x</sup> take and presume) of lesser than/without Me a custodian.
3. Progeny<sup>w<sup>6</sup></sup> of whom<sup>p</sup> We carried with *Noohen* (Noah); verily he [was] an *abdan* (submitter/worshipper/slave) *shakoran* (multitudinous thankier).
4. And We judged/informed<sup>7</sup> to Israel's sons in the book, surely assuredly<sup>8</sup> you<sup>z</sup> (shall) corrupt in the Earth<sup>w</sup> twice; and surely assuredly you<sup>z</sup> (shall) overtop, a big overtopping<sup>9</sup>.
5. So *edha* (when/if) came appointment (of the) first<sup>w</sup> (of) [them both] We (will have) missioned<sup>10</sup> over you<sup>b</sup>

سُبْحَانَ الَّذِي أَسْرَى بِعَبْدِهِ لَيْلًا  
مِنَ الْمَسْجِدِ الْحَرَامِ إِلَى  
الْمَسْجِدِ الْأَقْصَى الَّذِي بَرَكَاهُ  
حَوْلَهُ لِتَرَيِّدُ مَنْ ءَاءَيْنَا إِنَّهُ هُوَ  
الْسَّمِيعُ الْبَصِيرُ ①

وَءَاتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَاهُ  
هُدًى لِّبَنِ إِسْرَائِيلَ أَلَا تَعْخِذُوا  
مِنْ دُونِ وَكِيلًا ②

ذُرْيَةٌ مَّنْ حَمَلْنَا مَعَ نُوحٍ إِنَّهُ  
كَانَ عَبْدًا شَكُورًا ③

وَقَضَيْنَا إِلَى يَقِنِ إِسْرَائِيلَ فِي  
الْكِتَابِ لِتَفْسِدُنَّ فِي الْأَرْضِ  
مَرَّتَيْنِ وَلَتَعْلَمَنَّ عُلُواً كَبِيرًا ④

فَإِذَا جَاءَ وَعْدُ أُولَئِمَّا بَعَثْنَا

<sup>1</sup> The word “*subhana*”= “سبحان” has no English equivalent! Wherever this word, or its grammatical inflections (such as “*سبخانك*” or “*سبحانه*”) occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render “*subhana*”= “سبحان” concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>2</sup> The word “*abdehe*” = “His slave,” the *denotation* of the word “slave” is vastly *paradoxical* with respect to Allah vis-à-vis the humans! See the *Lexicon* attached to this *Translation* for an elaboration!

<sup>3</sup> The word “أَسْرَى وَ سَرَى؛ وَ قِيلَ أَنَّ أَسْرَى مِنْ أَوَّلِ اللَّيْلِ وَ سَرَى مِنْ آخِرِهِ” = “night-journeying! And the additional “nightly” = “ليلًا على التكثير و الظرفية” is adverbial for emphasis and partialness, i.e. *part of the night!*

<sup>4</sup> See the *Lexicon* attached to this *Translation* for this multi-meaning word “*Same'o*”= “الْمُسْمَعُ”

<sup>5</sup> The word “*اتَّخَذَ*” from “*اتَّخَذَ*” which is “*اتَّخَذَ*” as stated in *سان العرب*; therefore, “*اتَّخَذَ*” is always taking and making/presuming *some-thing* of what was taken! Thus, it is *not* just the mere *taking!*

<sup>6</sup> The word “*نَزِيلَةٌ*” linguistically has double meaning: (1) *ancestry* or (2) *progeny*! See *اللسان*! Clearly in this context *progeny* is what applies, as the *Ayah* addresses a people and reminding them about this fact! Also the word *progeny* is both *plural* and *singular* or *progenies*; clearly here it is the *descendents* which are in reference!

<sup>7</sup> The Arabic word “*قضى*”=judged, has many distinctly different meanings, among them: *informed, applicable here!*

<sup>8</sup> The “*النَّعْلَنَ*” in “*النَّعْلَنَ لِتَقْسِدُنَّ*” is a *juratory* “النَّاكِدَ” i.e. *affirmation*, expressed by “assuredly”

<sup>9</sup> Some say that the “*لَهُ*” in both “*لَهُ* قَسْمٌ مَضْمُرٌ” and “*لَهُ* لِتَقْسِدُنَّ” is “*لَهُ*”= *hidden pronoun for oath!* See *الطبرى*

<sup>10</sup> The word “*بعث*” carries several meanings, among them: *sent, missioned, resurrected, awaken, and prompted!*

ebadan(worshippers/ submitters/ slaves) for Us possessors (of) severe ba'a'sen (warfare) then jaso (ravaged they <sup>وَ</sup>) midst/through<sup>11</sup> the homes<sup>w<sub>12</sub></sup>; and (such) [was] a promise mufoola<sup>13</sup> (a matter inevitably done/fulfilled).

عَيْكُمْ عِبَادًا لَنَا أُولَى بِأَنْ  
شَدِيدٍ فَجَاسُوا خَلَلَ الْدِيَارِ  
وَكَانَ وَعْدًا مَفْعُولًا

6. Afterwards (will have) radadna<sup>14</sup> (We forthwith-returned) for you<sup>b</sup> the recurrence<sup>w</sup> on them and We (will have) supplied you<sup>b</sup> by possessions and sons and We (will have) made you<sup>b</sup> more na'feera<sup>15</sup> (preparedness in numbers and succorers mobilizing).

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ  
وَأَمْدَدْنَاكُمْ بِأَمْوَالٍ وَبَيْتَ  
وَجَعَلْنَاكُمْ أَكْثَرَ نَفِيرًا

7. En (if) absantom ([you<sup>c</sup>] rendered meritorious-deeds/says) ahsantom for your<sup>n</sup> selves<sup>w</sup> and en offended you<sup>c</sup> so (is) then for it<sup>w</sup>; then edha (when/if) comes promise (of) the other<sup>w</sup> to displease they<sup>z</sup> your<sup>n</sup> faces<sup>16</sup> and to enter they<sup>z</sup> The Mosque like they<sup>z</sup> entered it<sup>x</sup> first [once<sup>w</sup>] (time<sup>w</sup>); and to youtabbero (they<sup>z</sup> ruin/-damage) what they<sup>z</sup> overtopped<sup>17</sup> (overrode/conquered) tatbera<sup>18</sup> (an utter-bane/ damage).

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لَأَنْفُسِكُمْ  
وَإِنْ أَسَأْتُمْ فَلَهَا فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ لِيُسْتَعْوِدُوْنَ وَجْهَكُمْ  
وَلَيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوا  
أُولَئِكُمْ وَلَيُتَبَرَّوْا مَا عَلَوْا تَتَبَرَّهُ

8. Asa (craving a deed beyond one's means that/ may) [it<sup>x</sup>] your<sup>n</sup> Lord to yarhama (mercy-give) you<sup>b</sup> and en (if) reverted you<sup>c</sup> We revert; and We made Hell<sup>w</sup> for the disbelievers a prison/a mat<sup>19</sup>.

عَسَى رَبُّكُمْ أَنْ يَرْحَمُكُمْ وَإِنْ  
عَدْتُمْ عَدْنَا وَجَعَلْنَا جَهَنَّمَ  
لِلْكَفَرِينَ حَصِيرًا

9. Verily this<sup>x</sup> The Qur'an<sup>x</sup> aright-guides to which<sup>u</sup> it<sup>w</sup> (is) upright-straighter and you bashher([it<sup>x</sup>] tells pleasant tidings) (to) the believers who<sup>r</sup> they<sup>z</sup> work the righteous works<sup>w</sup> that for them (is) a big remuneration.

إِنْ هَذَا الْقُرْءَانُ يَهْدِي لِلَّذِي هِيَ  
أَقْوَمُ وَيُبَشِّرُ الْمُؤْمِنِينَ الَّذِينَ يَعْمَلُونَ  
الصَّالِحَاتِ أَنَّهُمْ أَجْرًا كَيْمًا

10. And verily who<sup>r</sup> they<sup>z</sup> believe not by the Hereafter<sup>w</sup> We prepared for them a painful torment.

وَأَنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
أَعْنَدْنَا لَهُمْ عَذَابًا أَلِيمًا

11. And prays/invokes the mankind by the evil his

وَيَدْعُ الْإِنْسَنَ بِالشَّرِّ دُعَاءً بِالْخَيْرِ

<sup>11</sup> The word “خلال” means “among” or “midst,” see **اللسان**!

<sup>12</sup> That is *your homes*!

<sup>13</sup> The word “mufoola”= مفعولاً is singular, masculine objective noun, meaning: *it inevitably, indeed to be carried out!*

<sup>14</sup> The word “رددنا” is rooted in “رد” meaning “forthwith-returned,” based on the Ayah: “And when (had) been greeted you<sup>r</sup> by a greeting<sup>w</sup>, then you<sup>r</sup> greet by better than it<sup>w</sup> or you<sup>r</sup> forthwith-return it<sup>w</sup>” (S4: 86). Also one should bear in mind that a “day” “by Allah's rule” is equivalent to one thousand-years of our reckoning, as stated by the Ayah: “and verily a day enda (by Rule of) your<sup>r</sup> Lord (is) like a thousand-year of what you<sup>r</sup> reckon!” (S22: 47)!

<sup>15</sup> The word “تفير” has many meanings, among them, it's a “ مصدر” = infinitive noun, perhaps for intensity: and “أنصار” “أنصاراً” i.e. *numerous peoples mobilizing in preparedness for succoring in war or war-status-condition for a cause or a group!* See **الناتج**! So perhaps, and Allah knows best, the *influence of World Zionism since early 20<sup>th</sup> Century to the present (2006)* is a *good example*, as such influence penetrates most “decision-making bodies” throughout the world in support of its *unfair and vile causes!* See **ابن التفسير** and **ابن عثيمين**, **للمحود صافي**

<sup>16</sup> The word “وجوههم” has many meanings, among them: your chieftains, or your notables or leaders among you! And if that happens to such people in any community then the rest clearly are worsted or bested! See **الرااغب** and **الهادى**

<sup>17</sup> The word “علا” means *they overtop as* “علا” means: *overtop, conquered and prevailed upon!* **السان العرب**!

<sup>18</sup> The word “تتبرأ” is an *infinitive noun*, for intensity for being *repetitive and utter!* So, “*utter smashing*” or *utter damage!*

<sup>19</sup> The word “حصيراً” could also mean a “mat!”

pray/invocation by the *khayre* (goodness/worthiness-/desirables) and [was] the mankind hasty.

وَكَانَ الْإِنْسَنُ عَجُولاً

وَجَعَلْنَا الَّيْلَ وَالنَّهَارَ مَاءِيْعَنَّا  
فَمَحَوْنَا إِيَّاهُ الَّيْلَ وَجَعَلْنَا إِيَّاهُ  
النَّهَارَ مُبَصِّرَةً لِتَبَتَّغُوا فَضْلًا مِنْ  
رِّيَّكُمْ وَلِتَعْلَمُوا عَدَدَ السِّنِينَ  
وَالْحِسَابَ وَكُلُّ شَيْءٍ فَصَلَسَهُ  
تَفَصِّلًا

12. And We made the night and the day a twain *Aya'ta*<sup>w</sup> (miracle/sign/proof), then We erased the night's *Aya'ta*<sup>w</sup> and made We the day's *Aya'ta*<sup>w</sup> *mubsseratan*<sup>w</sup> (discernment-enabler)<sup>w</sup> to *tabtagho*<sup>20</sup> (you<sup>z</sup> earnestly-quest) munificence from your<sup>n</sup> Lord and to know you<sup>z</sup> the years<sup>w</sup> number and the reckoning; and each thing expounded it<sup>x</sup> We *tassselan*<sup>21</sup> (detailed-expounding).

وَكُلُّ إِنْسَنٍ أَرْزَمْنَاهُ طَبَرَهُ فِي  
عُيُّقَمٍ وَخُرُجَ لَهُ يَوْمَ الْقِيَمَةِ  
كَتَبَنَا يَلْقَنَهُ مَنْشُورًا

13. And each mankind We bounded him his omen in his neck<sup>w</sup> and *nokhrejo* ([We] produce/ermerge) for him The *Qeyamatey*'s<sup>w</sup> (*Judgment*'s) Day<sup>x</sup> a book<sup>x</sup> [he] finds it<sup>x</sup> *manshoora* (that which is spread, i.e. unfolded).

أَقْرَأْ كِتَبَكَ كَفَى بِنَفْسِكَ الْيَوْمَ  
عَلَيْكَ حَسِيبًا

15. Whoever *ehtada* (he found and accepted the aright-guidance), so verily only *yahtadey* (he finds and accepts the aright-guidance) for himself<sup>w</sup> and whoever [he] strayed then verily only [he] strays on it<sup>w</sup>; and not *ta'zero* (ill-burdens/sins/offends) a *wa'zeyraton* (she-ill-burden-bearer/she-sinner/she-offender) another's *wezra* (an ill-burden/sin/offense);<sup>22</sup> and were not We tormentors until [We] mission<sup>23</sup>a messenger.

مَنْ أَهْتَدَى فَإِنَّمَا يَهْتَدِي  
لِنَفْسِهِ وَمَنْ ضَلَّ فَإِنَّمَا يَضْلُلُ  
عَلَيْهَا وَلَا تَرُزُّ وَازِرَةٌ وَزَرُّ أُخْرَى  
وَمَا كَنَا مَعَذِّبِينَ حَتَّى تَبَعَّثَ  
رَسُولًا

16. And if We wanted to perish a village<sup>w</sup> We commanded its<sup>w</sup> affluents then *fa'saga*<sup>24</sup> (they<sup>z</sup> rebelled vis-à-vis Allah's command) in it<sup>w</sup> so righted on it<sup>w</sup> the say, so We destroyed it<sup>w</sup> *tedmeeran*<sup>25</sup> (utter-destruction).

وَإِذَا أَرَدْنَا أَنْ هَلَكَ قَرْيَةً أَمْرَنَا  
مُرْتَفِئًا فَفَسَقُوا فِيهَا فَعَلَقَ عَلَيْهَا  
الْقُولُ فَدَمَرَنَاهَا تَدْمِيرًا

17. And how-many<sup>26</sup> We perished of the generations of after *Noohen* (*Noah*) and sufficed by your<sup>t</sup> Lord by His *eba'de*'s (worshippers/submitters/slaves)'s offenses Proficient, *Basseeran* (keen:Seer/comprehensive Knower of the facts and their ultimate consequences).

وَكَمْ أَهْلَكْنَا مِنَ الْقُرُونِ مِنْ بَعْدِ  
نُوحٍ وَكَفَى بِرِينَكَ بِذُنُوبِ عِبَادِهِ  
خَبِيرًا بَصِيرًا

<sup>20</sup> The word “طلب حثباً” = “يُتَغَىّبُ” meaning: earnestly quested!

<sup>21</sup> The word “اسم مصدر” = “تَفَصِّلًا” that is an unrestricted objective noun indicating intensity or emphasis of the nature of the act of that verb itself! In this case expressing intensity of the “expounding,” hence *detailed* is prefixed to attain this intensity!

<sup>22</sup> The word “وزر” = *we'zr* means: *heavy*: *burden/sin/offense* Translated parenthetically here as “*heavy*: *burden/sin/offense*” as it is a *heavy*: *burden* which *impedes*, unless properly handled! It is *potentially* a sin or an offense for a *vizier* = *vizier* because he carries the *heavy* burden of the King to administer the affairs charged to him. And the *vizier*'s responsibility is so enormous that if he makes a mistake, intended or not, it could be fatal to him and others! Thus, I chose to further *qualify* “*burden*” by the word “*ill*” as such qualification *really and truly best approximate* the seriousness of such a burden in reference! See *اللسان*!

<sup>23</sup> See footnote 10 above regarding *بعث*

<sup>24</sup> See the Lexicon attached to this Translation for the word *faseoonn* = “الفاسقون” for elaboration!

<sup>25</sup> In this case “*utter*” is used to *intensify* destruction!

<sup>26</sup> The word “كم” is an interrogative exclamatory particle, meaning: “how-many,” “how-much,” “how-long!”

18. Whoever [he] [was] wanting the Hastener<sup>w27</sup> We hastened for him in it<sup>w</sup> what [We] will for whom<sup>p</sup> [We] want; afterwards We made for him Hell<sup>w</sup> *yassla*<sup>28</sup> ([he] shall be broiled on/by) it<sup>w</sup> *mathmooman*<sup>29</sup> (*he who is despised*) *madhooran*<sup>30</sup> (*he who is driven-away from Allah's mercy/he who is reprobated*).

مَنْ كَانَ يُرِيدُ الْعَاجِلَةَ عَجَلْنَا لَهُ  
فِيهَا مَا نَشَاءَ لِمَنْ نُرِيدُ ثُمَّ جَعَلْنَا  
لَهُ جَهَنَّمَ يَصْلَنَّهَا مَذْمُومًا  
مَذْحُورًا

19. And whoever [he] wanted the Hereafter<sup>w</sup> and [he] endeavored<sup>31</sup> for it<sup>w</sup> its<sup>w</sup> endeavor while he (is) a believer, so those, [was] their endeavor *mashkora*<sup>32</sup> (*it<sup>w</sup> that which is being thanked*).

وَمَنْ أَرَادَ الْآخِرَةَ وَسَعَى لَهَا  
سَعْيَهَا وَهُوَ مُؤْمِنٌ فَأُولَئِكَ كَانُوا  
سَعْيَهُمْ مَشْكُورًا

20. Each [We] supply these and these (*are*) of your<sup>t</sup> Lord's giving; and not [was] your<sup>t</sup> Lord's giving *mahdhoran*<sup>33</sup> (*that which is restricted*).

كُلًا نُمِدُّ هَؤُلَاءِ وَهَؤُلَاءِ مِنْ  
عَطَاءِ رَبِّكَ وَمَا كَانَ عَطَاءُ رَبِّكَ  
مُحْظَوْرًا

21. Let-look[*you<sup>s</sup>*] how favored/preferred We some (*of*) them over some; while surely the Hereafter<sup>w</sup> (*is*) bigger ranks<sup>w</sup> and bigger *tafdhelan* (*favor/preferment*).

أَنْظُرْ كَيْفَ فَضَلْنَا بَعْضَهُمْ عَلَى  
بَعْضٍ وَلِلْآخِرَةِ أَكْبَرُ دَرَجَاتٍ  
وَأَكْبَرُ تَفْضِيلًا

22. And let-not make [*you<sup>s</sup>*] with Allah another *elahan* (*a deity*) then[*you<sup>s</sup>*] sit *mathmooman* (*he who is dispraised*) *makhtola*<sup>34</sup> (*he who is disappointed*).

لَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا إِخْرَى  
فَتَقْعُدَ مَذْمُومًا مَخْذُولًا

23. And judged your<sup>t</sup> Lord that not worship you<sup>z</sup> except *eyyaho*<sup>35</sup> (*indeed exclusively Him*) and by both the begetters (*parents*) *ehsanan* (*reverentially and benevolently*); either assuredly reaches *endaka* (*with you/at your custody*) the agedness an *ahado*<sup>36</sup> (*a lone/any-one*) (*of*) them both or [them] both, then let-not say [*you<sup>s</sup>*] for them both: fie; and let-not [*you<sup>s</sup>*] scold them both; and let-say [*you<sup>s</sup>*] for them both a *say-karee-man* (*soft/pleasing, bounteous, and ennobling*).

\* وَقَصَى رَبُّكَ أَلَا تَعْبُدُوا إِلَّا إِيَاهُ  
وَبِالْوَالِدَيْنِ إِحْسَنْنَا إِمَّا يَتَغْنَى  
عِنْدَكَ الْكَبْرُ أَحَدُهُمَا أَوْ كِلَّاهُمَا  
فَلَا تَقْلِ هُمَا أَفْ وَلَا تَنْهَهُمَا وَقُلْ  
لَهُمَا قَوْلًا كَرِيمًا

24. And let-lower [*you<sup>s</sup>*] for them both, the wing (*of*) humility<sup>37</sup> of the mercy<sup>w</sup> and let-say [*you<sup>s</sup>*]: my Lord *erham* (*mercy-give*) them both like what both reared

وَأَخْفِضْ لَهُمَا جَنَاحَ الْذُلِّ مِنْ  
الرَّحْمَةِ وَقُلْ رَبِّ أَنْحَمْهُمَا كَمَا

<sup>27</sup> That is, this world goes rather *fast* and after all it is *transitory pomp*! In Arabic “*world*” is a *feminine gender*!

<sup>28</sup> The word “بَصْلٍ” transliterated “*yassla*” here for lack of a properly corresponding word in English, means *broil simultaneously from all sides*, as if the entire body is *immersed* in the intensely kindled Fire!

<sup>29</sup> The word “*mathmooman*”=“مَذْمُومًا” is a *masculine, singular, objective noun*, no English equivalent for it!

<sup>30</sup> The word “*madhooran*”=“مَذْحُورًا” is a *masculine, singular, objective noun*, no English equivalent for it!

<sup>31</sup> The word “سعى” has *several meanings, depending on the context*: (1) بِمَعْنَى عَدَا دُونَ الشَّدَّ “*by* عَدَا دُونَ الشَّدَّ” i.e. strode = walking with long steps, especially in a hasty or vigorous way; (2) بِمَعْنَى مَشَى أَوْ مَضَى “*by* مَشَى أَوْ مَضَى” i.e. treaded = walk on, over, or along; (3) عمل بِاجْتِهَادٍ “ *عمل بِاجْتِهَادٍ*” = endeavored, i.e. *be made conscientious or concerted effort toward an end, as in this context*; (4) بِمَعْنَى قَصْدٍ “*سعى*” intentionally treaded! When “*سعى*” in the sense of “*striding*” it is made transitive by “إِلَى” and when it is in the sense of “*work*” then it is made transitive by “اللِّسَانُ” and *الصَّانِرُ*, and *الْأَمِّ*! See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”!

<sup>32</sup> The word “*مشكورًا*” is an *objective noun* for which there is *no English equivalent per se!*

<sup>33</sup> The word “*محظورًا*” is an *objective noun* for which there is *no English equivalent per se!*

<sup>34</sup> The word “*مخذولاً*” is an *objective noun* for which there is *no English equivalent per se!*

<sup>35</sup> The word “أَدَاهُ تُوكِيدُ اضْمِيرٍ مَنْصُوبٍ”=“إِيَاهُ” = an article of *intensity* for an *objective pronoun!*

<sup>36</sup> See the *Lexicon* attached to this *Translation* regarding “أَحَدٌ”!

<sup>37</sup> What a *lofty, elegant, and eloquent expression* is: “the wing of humility of the mercy!” It’s your side of *ease, leniency, kindness* and *servileness* towards the begetter-parents who had *begotten* and *reared* you!

me (*when I was*) a little.

25. Your<sup>n</sup> Lord (*is*) knowinger by what (*is*) in your<sup>n</sup> selves<sup>w</sup>; *en* (*if*) you<sup>z</sup> be *ssa'leheena* (*righteous-people*), then verily He [was] for the *anwabeena* (*iterative repenters*) *Ghafooran* (*iterative Forgiver*).

26. And *eetey* (*let-accord* [*you<sup>s</sup>*]) the kin-possessor his right and (*too*) the poor and son (*of*) the path (*the wayfarer*); and let-not squander [*you<sup>s</sup>*] an utter<sup>38</sup> squander.

27. Verily the squanderers they<sup>z</sup> were the Satans' brothers and the Satan [was] for his Lord *kaforan*<sup>39</sup> (*iteratively ingrate*).

28. And if [*you<sup>s</sup>*] assuredly shun *a'n* (*off*) them *ebegha'a* (*earnest-quest*) a mercy<sup>w40</sup> from your<sup>t</sup> Lord [*you<sup>s</sup>*] hope (*for*) it<sup>w</sup>; then let say [*you<sup>s</sup>*] for them say *may'soran* (*facile*).

29. And let-not make [*you<sup>s</sup>*] your<sup>t</sup> hand<sup>w</sup> fettered to your<sup>t</sup> neck<sup>w</sup> and let-not *tabsott* (*swell/ outstretch*) it<sup>w</sup> [*you<sup>s</sup>*] all the *bastte* (*swelling/ out-stretching*), then [*you<sup>s</sup>*] sit *malooman* (*he who is dispraised/ despised*) *mabsooran*<sup>41</sup> (*he who is: cringer/ in ardent contrition*).

30. Verily your<sup>t</sup> Lord, *yabsotto* (*[He] swells/ expands*) the *rez'qa*<sup>x</sup> (*provision/ victuals for sustenance*)<sup>x</sup> for whom<sup>p</sup> [*He*] wills and [*He*] constricts; verily He [was] by His *eba'de* (*worshippers/ submitters/ slaves*) Proficient *Baseeran* (*keen: Seer/ comprehensive Knower of the facts and their ultimate consequences*).

31. And let-not you<sup>z</sup> kill your<sup>n</sup> children (*because of*) *khashya'te* (*reverent-fear*<sup>w</sup>) (*of*) impoverishment; We provide them and *eyyakum*<sup>42</sup> (*indeed including you<sup>b</sup>*); verily their killing [was] a big wrongdoing.

32. And let-not you<sup>z</sup> near the adultery<sup>x</sup>; verily it<sup>x</sup> [was] a profanity<sup>w43</sup> and fouled a path (*if<sup>w</sup> is*).

33. And let-not kill you<sup>z</sup> the self<sup>w</sup>, which<sup>u</sup> Allah hallowed-/ forbade, except by the right; and whom<sup>p</sup> [*he*] (*bad been*) killed unjustly, then *qad* (*already and affirmatively*) We made for his guardian an authority<sup>44</sup>, so let-not *yus'ref* (*[he] exceeds/ squander*) in the killing; verily

رَيَانٌ صَغِيرًا

رَيْكُمْ أَعْلَمُ بِمَا فِي ثُفُوسُكُمْ إِنْ  
تَكُونُوا صَالِحِينَ فَإِنَّهُ كَانَ  
لِلْأَوَّلِينَ عَفُورًا

وَأَنْتَ ذَا الْقُرْبَى حَقَّهُ وَالْمُسْكِنُ  
وَأَنْبَنَ السَّبِيلَ وَلَا تَبْدِرْ تَبْدِيرًا

إِنَّ الْمُبَدِّرِينَ كَانُوا إِخْوَنَ الشَّيْطَنِ  
وَكَانَ الشَّيْطَنُ لِرَبِّهِ كُفُورًا

وَأَمَّا تُعَرِّضُنَّ عَنْهُمْ أَبْغَاءَ رَحْمَةِ مِنْ  
رَيْكَ تَرْجُوهَا فَقُلْ هُمْ قَوْلًا  
مَيْسُورًا

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَى عَنْقِكَ  
وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدْ  
مَلُومًا مَحْسُورًا

إِنَّ رَيْكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَشَاءُ  
وَيَقْدِرُ إِنَّهُ كَانَ يَعْبَادُهُ خَيْرًا  
بَصِيرًا

وَلَا تَقْتُلُوا أُولَئِكُمْ حَشِيشَةً إِمْلَقَ  
نَحْنُ نَرْزُقُهُمْ وَإِيَّاكُمْ إِنَّ فَتْلَهُمْ  
كَانَ خَطْعًا كَبِيرًا

وَلَا تَنْقِبُوا الْأَرْضَ إِنَّهُ كَانَ فَيْحَشَةً  
وَسَاءَ سَبِيلًا

وَلَا تَقْتُلُوا النَّفْسَ الَّتِي حَرَمَ اللَّهُ  
إِلَّا بِالْحَقِّ وَمَنْ قُتِلَ مَظْلومًا فَقَدْ  
جَعَلَنَا لَوْلَيْمَ سُلْطَنًا فَلَا  
يُسْرِفْ فِي الْقَتْلِ إِنَّهُ كَانَ

<sup>38</sup> The word “تَبْدِير” is the *infinitive noun* of “بَدَر,” and so the word “utter” is used to indicate such *intensification*!

<sup>39</sup> The word “كُفُور” is *masculine noun*, denying Allah's multiple favors, i.e. he is a multitudinous *ingrate*!

<sup>40</sup> The word “رَحْمَة” has *many meanings*, among them *here is: wished for provision*=*الرِّزْق* See “*الطَّبِيري*”

<sup>41</sup> The word “سَرَّة” is “أَشَدَ النَّمَاءِ” see “*الثَّاج*” Thus we *qualify* the word “*contrition*” by *ardent* to indicate such *strength of contrition*!

<sup>42</sup> The word “إِيَّاي,” “أَدَاءَ تَوْكِيدَ لَضَمِيرِ مَنْصُوبٍ” = an article of *intensity* for an *objective pronoun*!

<sup>43</sup> The word “فَاحْشَة” = “profanity” means vulgar or irreverent say or action, i.e. *excess of ugliness in statement or action* by an entity, a person or a group, or any of Allah's *proscriptions*! Some-times the word “فَاحْشَة” or “الْفَاحِشَة” is *euphemistically* used to mean *adultery* or *fornication* or *homosexuality*, as in this context!

<sup>44</sup> The power means an *authority* over the *wronger* to either demand “*qesas*,” that is receiving “*blood money*,” *exacting retribution*, to *slay the wronger*, or *extend forgiveness* to the *wronger*!

he [was] *manssoora* (he stands succored).

34. And let-not near you<sup>z</sup> the orphan's possession except by which <sup>u</sup> [it <sup>w</sup>] (is) *ahsa'no*<sup>45</sup> (perfecter and beautifuler) until attains [he] his *ashudah*<sup>46</sup> (prime/full mental and physical strengths); and you<sup>z</sup> fulfill<sup>47</sup> by the covenant; verily the covenant [was] *masola*<sup>48</sup> (that which is to be questioned about).

35. And let-fulfill<sup>49</sup> you<sup>z</sup> the measure if you<sup>z</sup> measured and let-weigh you<sup>z</sup> by the *qestas* (rendering absolute balance/post removal of injustice) the straight; *tha'leka* (afar-that-it/) <sup>x</sup> (is) *khayron* (choicer/superior/-worthier) and *ahsa'no*<sup>50</sup> (perfecter and beautifuler) *ta'awee'la* (ultimate becoming).

36. And let-not *ta'gfo*<sup>51</sup> ([you<sup>s</sup>] judge by perspicacity and presumption) what (is) not for you<sup>g</sup> by it<sup>x</sup> knowledge; verily the hearing and the sight and the *foaa'da* (keen-preoccupation of the heart), all those, [he] [was] *a'n* (regarding) it<sup>x</sup> *masola*<sup>52</sup> (that which is to be questioned about).

37. And let-not walk [you<sup>s</sup>] in the land<sup>w</sup> struttingly; verily you<sup>g</sup> never *takhrega*<sup>53</sup> (you<sup>s</sup> perforate/horizontally cross to its end) the Earth<sup>w</sup> and never reach [you<sup>s</sup>] the mountains tallness<sup>54</sup>.

38. All *tha'leka* (afar-that-it/) <sup>x</sup> [was] its<sup>x</sup> ill/misdeed *enda* (by Rule of) your<sup>t</sup> Lord *makruhan*<sup>55</sup> (that which is dislikeable).

39. *Tha'leka* (afar-that-it/) <sup>x</sup> (is) of what revealed<sup>56</sup> to you<sup>g</sup> your<sup>t</sup> Lord of the *hekma'tey*<sup>w57</sup> (wisdom)<sup>w</sup>; and let-not make [you<sup>s</sup>] with Allah another *elahan* (a deity), then [you<sup>s</sup>] (be) cast in Hell<sup>w</sup> *malooman* (he who is dispraised) *mad'hooran*<sup>58</sup> (he who is banished).

منصُوراً

وَلَا تَقْرِبُوا مَالَ الْيَتَمِ إِلَّا بِالْمَيْتِ  
هُنَّ أَحْسَنُ حَتَّىٰ يَتَلَمَّعَ أَشْدَدُهُ  
وَأَوْفُوا بِالْعَهْدِ إِنَّ الْعَهْدَ كَانَ  
مَسْئُولاً

وَأَوْفُوا الْكَيْلَ إِذَا كُلْمَ وَزِنُوا  
بِالْقِسْطَاسِ الْمُسْتَقِيمِ ذَلِكَ خَيْرٌ  
وَأَحْسَنُ تَأْوِيلًا

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
إِنَّ الْسَّمْعَ وَالْبَصَرَ وَالْفُؤَادُ كُلُّ  
أُولَئِكَ كَانَ عَنْهُ مَسْعُولاً

وَلَا تَمْشِ فِي الْأَرْضِ مَرَحًا إِنَّكَ  
لَنْ تَخْرُقَ الْأَرْضَ وَلَنْ تَبْلُغَ الْجَبَانَ  
طُولًا

كُلُّ ذَلِكَ كَانَ سَيِّئَهُ عِنْدَ رَبِّكَ  
مَكْرُوهًا

ذَلِكَ مِمَّا أُوحِيَ إِلَيْكَ رَبُّكَ مِنْ  
الْحِكْمَةِ وَلَا تَجْعَلْ مَعَ اللَّهِ إِلَهًا  
أَخْرَفْتَكَ فِي جَهَنَّمَ مُلُومًا مَذْهُورًا

<sup>45</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>46</sup> The word "ashudah" = "أشدَهُ" translated as [his "prime, full strength"] = reached the ideal age of physical and mental strengths!

<sup>47</sup> The word "وَأَوْفُوا" from "التمام" = "الوَفَاء" meaning gathering the last component of any obligation to make it a whole! So, "وَأَوْفُوا" means you endeavor and gather the last part of an obligation and fulfill it!

<sup>48</sup> The covenant is to be questioned in *censure* to its breaker, just like the "she-neonate" gets to be questioned why was she killed (S81:8), as she was not at fault at all but her killer certainly is!

<sup>49</sup> See footnote 46 above regarding *fulfill*.

<sup>50</sup> There is no English word for أحسن = *absane*! Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>51</sup> The word "تَحْكُمُ بِالْقِيَافَةِ وَالظُّنُنِ" = "تفق" i.e. you judge by *perspicacity* and *presumption*! See الراغب!

<sup>52</sup> That is Allah shall *question* all those *senses* and the *heart* regarding what each did, if it was not supposed to do!

<sup>53</sup> The word "تَخْرُقُ" in "تَخْرُقَ" has several meanings, among them: *perforated* it by making *deep* and *large* hole in it to the other end, or cross it all along to its end! See الهادي and البصائر I can not find a *suitable* word in English for "تَخْرُقُ" among words such as: bore, perforated, pierced, and all such synonyms!

<sup>54</sup> That is never you reach in height or might of the mountains!

<sup>55</sup> The word "مَكْرُوهًا" is a *singular, masculine, objective noun* = "اسم مفعول"! And "مَكْرُوهًا" is not an *adjective*, to say "dislikeable," so for such a word there is no English equivalent *per se*! See العراب القرآن، لمحمد صافي!

<sup>56</sup> The word "أُوْحَى" denotes at least six diverse meanings, all for communicating: gestured, wrote, messaged, inspired, whispered, one cast to another (e.g.: a commanded); and "الوَحْيُ" is fire or king! See اللسان!!!

<sup>57</sup> See the Lexicon attached to this Translation for "hekma"

<sup>58</sup> The word "مَذْهُورًا" is a *singular, masculine, objective noun* for which there is no English equivalent *per se*!

40. Has then *assfa*<sup>59</sup> ([He] preferentially appropriated) you<sup>b</sup> your<sup>n</sup> Lord by the sons and *ittakhatha*<sup>60</sup> (He took and made) of the angels females; verily you<sup>z</sup> surely say a great say<sup>61</sup>.

أَفَاصْفَنْتُكُمْ رَبُّكُمْ بِالْبَيْنِ وَاتَّخَذْتُمْ  
مِنَ الْمَلِئَكَةِ إِنْشَأْتُمْ إِنْكَرْ لَتَقُولُونَ  
فَوْلَا عَظِيمًا ﴿٦١﴾

41. And *laqad* (verily, already and affirmatively) We variegated in this, The Qur'an<sup>x</sup> to *yadhdhakkar* (repetitively-reminisce they<sup>z</sup>) and not [*it*<sup>x</sup>] augments them except an aversion.

وَلَقَدْ صَرَقْنَا فِي هَذَا الْقُرْءَانَ  
لِيَذَكُرُوا وَمَا يَزِيدُهُمْ إِلَّا نُفُورًا ﴿٦٢﴾

42. Let-say [*you*<sup>s</sup>]: if [was] with Him *aa'lehaton*<sup>w</sup> (deities), as what they<sup>z</sup> say, then surely (would have) *ebtagho*<sup>62</sup> (they<sup>z</sup> earnestly-quested) to The *Arshe*<sup>63</sup> (Throne of Kingship) possessor a path<sup>64</sup>.

قُلْ لَوْ كَانَ مَعَهُ إِلَهٌ كَمَا  
يَقُولُونَ إِذَا لَأْتَتْغُوا إِلَى ذِي  
الْعَرْشِ سَبِيلًا ﴿٦٣﴾

43. *Subhana*<sup>65</sup> (Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of) Him and *ta'aala* (ever elevated [He]) *amma* (regarding) what they<sup>z</sup> say *olowan* (elevation-/loftiness) *Ka'beeran*<sup>x</sup> (Big/ Vast).

سُبْحَانَهُ وَتَعَالَى عَمَّا يَقُولُونَ عَلَوًا  
كَبِيرًا ﴿٦٤﴾

44. *Tosabbeho*<sup>66</sup> (say: "subhana Allah") for Him the Heavens<sup>w</sup> [the] seven and the Earth<sup>w</sup> and who<sup>p</sup> (are) in them<sup>y</sup> and *en* (not) of a thing except *yousabbeho* (says: *subhan Allah*) [*it*<sup>x</sup>]<sup>67</sup> by His praise, [and] but not understand you<sup>z</sup> their *tasbeeha* (their saying *subhana Allah*); verily He [was] Forbearer, *Ghafooran* (iterative Forger).

تَسْبِحُ لَهُ الْسَّمَاوَاتُ الْسَّبْعُ  
وَالْأَرْضُ وَمَنْ فِيهِنَّ وَإِنْ مِنْ شَيْءٍ  
إِلَّا يُسَبِّحُ بِحَمْدِهِ وَلَكِنْ لَا  
تَفْهَمُونَ تَسْبِحَهُمْ إِنَّهُ كَانَ  
حَلِيمًا غَفُورًا ﴿٦٥﴾

45. And if you<sup>g</sup> read (*read is in the past tense*) The Qur'an<sup>x</sup> We made between you<sup>g</sup> and [between] whom<sup>r</sup> (*did*) not believe they<sup>z</sup> by the Hereafter<sup>w</sup> a veil *mas-tooran*<sup>68</sup> (*that which is hidden/invisible*).

وَإِذَا قَرَأْتَ الْقُرْءَانَ جَعَلْنَا بَيْنَكَ  
وَبَيْنَ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ  
جَابًا مَسْتُورًا ﴿٦٦﴾

46. And We made on their hearts coverts<sup>x</sup> that-not they<sup>z</sup> understand it<sup>x</sup> and in their ears *wagran* (bearing-heaviness) and if you<sup>g</sup> mentioned your<sup>t</sup> Lord in The Qur'an<sup>x</sup> alone fled/diverged they<sup>z</sup> on their rears aversively.

وَجَعَلْنَا عَلَى قُلُوبِهِمْ أَكْثَرَهُمْ أَكْثَرَهُمْ  
يَفْقَهُهُ وَفِي ءادَاهِمْ وَقَرَا وَإِذَا  
ذَكَرْتَ رَبَّكَ فِي الْقُرْءَانِ وَحْدَهُ  
وَلَوْا عَلَى أَدْبَرِهِمْ نُفُورًا ﴿٦٧﴾

<sup>59</sup> The word "أَصْفَاكِمْ" in "أَصْفَاكِمْ" means: [He] preferentially appropriated, i.e. *favorably individualized*.

<sup>60</sup> The word "اتَّخَذْتُكُمْ" from "اتَّخَذْتُكُمْ" which is "اتَّخَذْتُكُمْ" for "اتَّخَذْتُكُمْ" as stated in لسان العرب; therefore, "اتَّخَذْتُكُمْ" is always taking and making and presuming some-thing about what was taken! Thus, it is not just the mere taking!

<sup>61</sup> That is with respect to sin, i.e. a great sinful say!

<sup>62</sup> The word "طلب حَثِيثًا" = "يَتَغَيَّرُ" meaning: earnestly quested.

<sup>63</sup> See the Lexicon attached to this Translation for more elaboration on this wondrous word!

<sup>64</sup> That is a "path" to either "please" Him or "depose" Him and take The Throne for themselves!

<sup>65</sup> The word "subhanabo" = "سبَحَنَهُ" has no English equivalent! The word is made up of two parts: "subhan" and the pronoun "ho" = "Him"! Wherever the word "subhan," or its associates/inflections (such as "سبَحَنَهُ" or "سبَحَنَكَ") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus deserving the utmost solemn consecration for His divine uniqueness! So, we can render "subhanabo" = "سبَحَنَهُ" concept by saying: Allah is hallowedly and marvelously deemed transcending all defects, and solemnly all stand in awe and utmost consecration of Him!

<sup>66</sup> The word "tosabbeho" means saying "subhana Allah," see footnote 65 above regarding subhan!

<sup>67</sup> The word "thing" in Arabic is a masculine, singular gender! Hence, the pronoun referring to it is a "he-it!"

<sup>68</sup> The word "mastoora" is objective, singular, masculine noun, with no English equivalent, meaning that which is hidden!

47. We (are) knowinger by what *yasta'me'ona* (they <sup>z</sup> affirmably listen) by [it <sup>x</sup>], *edh* (when/since) *yasta'me'ona* (they <sup>z</sup> affirmably listen) to you <sup>g</sup> *edh* (while) they (are) *najwa* (secretly-counseling each other), *edh* (say the *dba'leemoona*<sup>69</sup> (injustice-doers): *en* (not) *tatta'be'ona* (you <sup>z</sup> closely-follow) except a man *mas'hooran*<sup>70</sup> (one who is bewitched).

نَحْنُ أَعْلَمُ بِمَا يَسْتَمِعُونَ يَهْدِي إِذْ يَسْتَمِعُونَ إِلَيْكَ وَإِذْ هُمْ جَوَى إِذْ يَقُولُ الظَّالِمُونَ إِنْ تَتَّبِعُونَ إِلَّا رَجُلًا مَسْحُورًا

48. Let-look [*you<sup>s</sup>*] how struck they <sup>z</sup> for you <sup>g</sup> the parable-examples so strayed they <sup>z</sup> so they <sup>z</sup> cannot (find) a path.

انْظُرْ كَيْفَ ضَرَبُوا لَكَ الْأَمْثَالَ فَضَلُّوا فَلَا يَسْتَطِعُونَ سَبِيلًا

49. And said they <sup>z</sup>: are if we were bones and *rufatan*<sup>71</sup> (decayed corpses/dust/debris) are truly we *mub'ao-thoona*<sup>72</sup> (ones to be resurrected) a new creation.

وَقَالُوا إِذَا كُنَّا عِظِيمًا وَرَفِيقًا أَعْنَاءَ لَمْ يَعُثُّونَ حَلْقًا جَدِيدًا

50. Let-say [*you<sup>s</sup>*]: let-be you <sup>z</sup> a stone <sup>w</sup> or an iron <sup>x</sup>.

قُلْ كُنُونًا حَجَارَةً أَوْ حَدِيدًا

51. O a creation of what enlarges in your <sup>n</sup> chests; then they <sup>z</sup> will say: who <sup>a</sup> (shall) restore us; let-say [*you<sup>s</sup>*]: Who *fattara* ([He] innately-perfectly-originated) you <sup>z</sup> first [once <sup>w</sup>] (time <sup>w</sup>); then they <sup>z</sup> will nod <sup>73</sup> to you <sup>g</sup> their heads and say they <sup>z</sup>: when (is) it <sup>x</sup>; let-say [*you<sup>s</sup>*]: *asa* (craving a deed beyond one's means that, may) that [it <sup>x</sup>] be near.

أَوْ حَلْقًا مَمَّا يَكُبُرُ فِي صُدُورِكُمْ فَسَيُقُولُونَ مَنْ يُعِيدُنَا قُلْ الَّذِي فَطَرَكُمْ أَوْلَ مَرَّةً فَسَيُنَغْضُبُونَ إِلَيْكَ رُءُوسَهُمْ وَيَقُولُونَ مَتَى هُوَ قُلْ عَسَّ أَنْ يَكُونَ قَبْيَا

52. Day [He] summons you <sup>b</sup> then *testajeebona*<sup>74</sup> (you <sup>z</sup> compliantly-answer) by His praise and you <sup>z</sup> presume *en* (not) waited/tarried you <sup>c</sup> except a little (short while).

يَوْمَ يَدْعُوكُمْ فَتَسْتَجِيبُونَ بِحَمْدِهِ وَتَظَنُونَ إِنْ لَيَشْتَرِي إِلَّا قَلِيلًا

53. And let-say [*you<sup>s</sup>*] for My *eba'de* (worshippers/submitters/slaves) (to) say they <sup>z</sup> which <sup>u</sup> it <sup>w</sup> (is) *ahsa'no*<sup>75</sup> (perfecter and beautifuler); verily the Satan incites among them; verily the Satan [was] for the mankind a foe <sup>76</sup> manifest.

وَقُلْ لِعَبَادِي يَقُولُوا أَلَّا هِيَ أَحْسَنُ إِنَّ الشَّيْطَنَ يَنْزَغُ بَيْنَهُمْ إِنَّ الشَّيْطَنَ كَانَ لِلنَّاسِ عَدُوًّا مُبِينًا

54. Your <sup>n</sup> Lord (is) knowinger by you <sup>b</sup> *en(ij)* [He] wills *yarham* ([He] mercy-gives) you <sup>b</sup> or *en* [He] wills torments you <sup>b</sup> [He]; and not We sent you <sup>g</sup> over them a custodian.

رَبُّكُمْ أَعْلَمُ بِكُمْ إِنْ يَشَاءُ يَرْحَمُكُمْ أَوْ إِنْ يَشَاءُ يُعَذِّبُكُمْ وَمَا أَرْسَلْنَاكُمْ عَلَيْهِمْ وَكِيلًا

55. And your <sup>t</sup> Lord (is) knowinger by whom <sup>P</sup> (are) in the Heavens <sup>w</sup> and the Earth <sup>w</sup>; and *laqad* (verily, already and affirmatively) favored/preferred We some (of) [the] prophets over some and *aa'tayna* (We accorded)

وَرَبُّكَ أَعْلَمُ بِمَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ وَلَقَدْ فَضَّلْنَا بَعْضَ الَّذِي كُنَّا عَلَى بَعْضٍ وَءَاتَيْنَا دَارِدًا

<sup>69</sup> The word “ظالِمُونَ” = “the injustice-doers,” as “الظَّلْم” = “injustice!”

<sup>70</sup> The word “مسحوراً” is an *objective noun* for which there is *no English equivalent per se!*

<sup>71</sup> There is *no English word* *per se* to mean “أَيْ فَتَاتِ الْمَيْتِ بَعْدَ أَيْنَتِهِ وَيَتَلَاشِي، الْفَتَاتِ” So, the *closest one word* is “dust!”

<sup>72</sup> The word “مُبَعْثُونَ” is an *objective noun* for which there is *no English equivalent per se!*

<sup>73</sup> The word “نَفْضٌ” and not “انْفَضْ” means they nod their heads scoffingly, not just the mere nodding; See *الهادِي*!

<sup>74</sup> The word “استجَابُونَ” in “تَسْتَجِيبُونَ” is *answered* plus *compliance* with what was *requested*, i.e. “compliantly answered!”

<sup>75</sup> There is *no English word* for = *احسن* Both words *perfecter* and *beautifuler* are in their *adjective* sense!

<sup>76</sup> The word “عدوٌ” in Arabic is used for: (1) *singular* and (2) *plural* as well as (3) “multitudinous foe,” see *الهادِي* and *اللسان*!

Dawooda (David) Zabora (Psalms/proverbial wisdoms/no command-rules).

56. Let-say [you<sup>s</sup>]: let-invocate you<sup>z</sup> whom<sup>r</sup> you<sup>c</sup> claimed of lesser than/without Him, then not possess they<sup>z</sup> the *dhurro*'s (persisting-distress's) doffing *a'n* (off) you<sup>b</sup> and nor a transfer.
57. Those, who<sup>r</sup> invoke they<sup>z</sup> *yabtaghona*<sup>77</sup> (they<sup>z</sup> earnestly-quest) to their Lord the *waseelata*<sup>78</sup> (a unique rank in Paradise/intermediacy/mean of approach) which (of) them nearer and *yarjona* (they<sup>z</sup> fear/hope for) His mercy<sup>w</sup> and they<sup>z</sup> fear/know<sup>79</sup> His torment; verily your<sup>t</sup> Lord's torment [was] *mahtoo-ran*<sup>80</sup> (one to be cautious about).
58. And *en* (not) of a village<sup>w</sup> except We (are) *muhleko* (perishing/causers to perish) it<sup>w</sup> before The *Qeyamatey*'s<sup>w</sup> (Judgment's) Day<sup>x</sup> or tormenting it<sup>w</sup> [We] a severe torment; [was] *tha'leka* (afar-that-it)/<sup>x</sup> in the book *mustooran*<sup>81</sup> (that which is inscribed).
59. And not prevented Us to send by the *Aya'te*<sup>w</sup> (miracles/signs/proofs) except that denied by it<sup>w</sup> the [firsts] (ancients); and *aa'tayna* (We accorded) *Thamooda* the she-camel *mubseratan*<sup>w</sup> (discernment-enabler)<sup>w</sup>; so *dhalamo*<sup>82</sup> (they<sup>z</sup> wronged) by it<sup>w</sup>; and not We send by the *Aya'te*<sup>w</sup> (miracles/signs/proofs) except frighteningly.
60. And *edb* (when/since) We said for you<sup>g</sup>: verily your<sup>t</sup> Lord encompassed by the mankind; and not We made the vision<sup>w</sup> which<sup>u</sup> We visioned you<sup>g</sup> except an essay<sup>w</sup> for the mankind; and the tree<sup>w</sup> [the] *mal'ona'ta* (that which<sup>u</sup> is cursed) in The Qur'an, and [We] frighten them; so not augment them (that) except big excessiveness.
61. And *edb* (when/since) We said for the angels: let-kowtow you<sup>z</sup> for Adam; so they<sup>z</sup> kowtowed except Iblis, [he] said: do [I] kowtow for whom<sup>p</sup> created You<sup>g</sup> muddily/(of) mud.
62. Said [he]: have seen You<sup>g</sup> this whom<sup>x</sup>, *karramata*<sup>83</sup> (You<sup>g</sup> have bestowed on him generosity and nobleness) over

زبورا

قُلْ أَدْعُوا الَّذِينَ رَعَمْتُ مِنْ  
دُونِهِ فَلَا يَمْلُكُونَ كَشْفَ  
الصُّرُعَنْكُمْ وَلَا تَحْوِلَا

أُولَئِكَ الَّذِينَ يَدْعُونَ  
يَتَعَوَّنُونَ إِلَى رَبِّهِمُ الْوَسِيلَةُ إِلَيْهِمْ  
أَقْرَبُ وَبَرَجُونَ رَحْمَتُهُ  
وَخَافُونَ عَذَابُهُ إِنَّ عَذَابَ

رَبِّكَ كَانَ مَحْذُورًا

وَإِنْ مِنْ قَرِيَّةٍ إِلَّا هُنْ مُهَلَّكُوْهَا فَبَلَّ  
يَوْمَ الْقِيَمَةِ أَوْ مَعْدُبُوهَا عَذَابًا  
شَدِيدًا كَانَ ذَلِكَ فِي الْكِتَابِ  
مَسْطُورًا

وَمَا مَنَعَنَا أَنْ نُرْسِلَ بِالْأَيَّتِ إِلَّا  
أَنْ كَذَّبُوهَا الْأَوْلُونَ وَأَتَيْنَا  
ثُمُودَ الْأَنْاقَةَ مُبِصِّرَةً فَظَلَمُوا هُنَّا  
وَمَا نُرْسِلُ بِالْأَيَّتِ إِلَّا تَخْوِيفًا

وَإِذْ قُلْنَا لَكَ إِنَّ رَبِّكَ أَحَاطَ  
بِالنَّاسِ وَمَا جَعَلْنَا أَلْرَبِيَا الَّتِي  
أَرَيْنَاكَ إِلَّا فِتْنَةً لِلنَّاسِ وَالشَّجَرَةَ  
الْمَعْوَنَةَ فِي الْقُرْءَانِ وَخُوفُهُمْ فَمَا  
يَزِيدُهُمْ إِلَّا طُغْيَانًا كَبِيرًا

وَإِذْ قُلْنَا لِلْمَلَائِكَةِ أَسْجُدُوا  
لِأَدَمَ فَسَجَدُوا إِلَّا إِبْلِيسَ قَالَ  
إِسْجُدْ لِمَنْ خَلَقْتَ طَيْبًا

قَالَ أَرْءَيْتَكَ هَذَا الَّذِي كَرَمْتَ

<sup>77</sup> The word “طلب حثيّا” = “أبْتَغى” meaning: earnestly quested.

<sup>78</sup> The “*waseelah*” = “الْوَسِيلَةُ” means any of the various ways of obeying Allah and observing all His *prohibitions* in order to meet His pleasure. Also, the “*waseeld*” is a unique rank of an abode in Paradise, according to the true *Hadeeth*, also = *intermediary*!

<sup>79</sup> Linguistically the word “خاف” carries *dual* meanings: (1) *fear* and (2) *know!* Both meanings could apply!

<sup>80</sup> The word “محذوراً” is an *objective noun* for which there is no English equivalent *per se!*

<sup>81</sup> The word “مسطوراً” is an *objective noun* for which there is no English equivalent *per se!*

<sup>82</sup> See the *Lexicon* attached to this *Translation* for “ظالم” = “*injustice-doer*” and “ظلم” = “*wronged*”

<sup>83</sup> See the *Lexicon* attached to this *Translation* or footnote 27 to the *Introduction* for this important word.

<p>me, <i>la'en</i> (<i>indeed if</i>) reprimed me You <sup>g</sup> to The <i>Qeyamatey's</i><sup>w</sup> (<i>Judgment's</i>) Day<sup>x</sup> verily <i>ahha'nekanna</i><sup>84</sup> (<i>II</i>) surely assuredly <i>rein/reign</i>) his progeny<sup>w</sup> excep a few.</p>	<p>عَلَىٰ لِبَنِ أَحَدْتَنَ إِلَىٰ يَوْمَ الْقِيَمَةِ لَا حَتَّنَكَرْ ذُرَيْتَهُ إِلَّا قَلِيلًا ﴿١٧﴾</p>
<p>63. Said [He]: let-go [<i>you<sup>s</sup></i>]; then whoever [<i>he</i>] followed you<sup>g</sup> of them, then truly Hell<sup>w</sup> (<i>is</i>) your<sup>n</sup> requital, a requital <i>manforan</i><sup>85</sup> (<i>amply supplied</i>).</p>	<p>قَالَ أَذْهَبْ فَمَنْ تَبَعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَرَأْكَرْ جَزَاءً مَوْفُورًا ﴿١٨﴾</p>
<p>64. And <i>istafzez</i> (<i>let-affirmably provoke [you<sup>s</sup>]</i>) whom<sup>p</sup> you<sup>g</sup> could of them by your<sup>n</sup> voice; and <i>ajleb</i><sup>86</sup> (<i>let-vociferously fetch by/rally-and-assault [you<sup>f</sup>]</i>) on them by your<sup>n</sup> horses<sup>w</sup> and <i>ra'jeleka</i> (<i>rider or foot soldiers</i>) and let-share them [<i>you<sup>s</sup></i>] in the possessions and the children and let-promise them [<i>you<sup>s</sup></i>]; and not promises them the Satan except a beguilement.</p>	<p>وَاسْتَفْزْ مَنْ أَسْتَطْعَتْ مِنْهُمْ بِصَوْتَكَ وَأَجْلِبْ عَلَيْهِمْ بِخَلِكَ وَرَجْلِكَ وَشَارِكُهُمْ فِي الْأَمْوَالِ وَالْأُولَئِكَ وَعِدْهُمْ وَمَا يَعْدُهُمْ الشَّيْطَنُ إِلَّا غُرُورًا ﴿١٩﴾</p>
<p>65. Verily My <i>eba'de</i> (<i>worshippers/submitters/slaves</i>) not for you<sup>g</sup> on them an authority; and sufficed by your<sup>n</sup> Lord Custodian.</p>	<p>إِنَّ عِبَادِي لَيْسَ لَكَ عَلَيْهِمْ سُلْطَنٌ وَكَفَىٰ بِرَبِّكَ وَكِيلًا ﴿٢٠﴾</p>
<p>66. Your<sup>n</sup> Lord, Who <i>youz'jey</i> ([He] gently-drives) for you<sup>b</sup> the <i>folka</i><sup>x</sup> (<i>ship/ships</i>)<sup>87</sup> in the sea to <i>tabtagho</i><sup>88</sup> (<i>you<sup>z</sup> earnestly-quest</i>) from His munificence; verily He [was] by you<sup>b</sup> <i>Raheman</i> (<i>iteratively mercy Giver</i>).</p>	<p>رَبُّكُمُ الَّذِي يُرِيْجِي لَكُمُ الْفَلَكَ فِي الْبَحْرِ لِتَتَغَوَّلُوا مِنْ فَضْلِهِ إِنَّهُ كَانَ بِكُمْ رَحِيمًا ﴿٢١﴾</p>
<p>67. And if touched/betided you<sup>b</sup> the <i>dburro</i> (<i>persisting distress</i>) in the sea, strayed whom<sup>p</sup> you<sup>z</sup> invoke except <i>eyyaho</i><sup>89</sup> (<i>indeed exclusively Him</i>); then <i>lamma</i> (<i>when/whence</i>) <i>najjakum</i> (<i>repetitively-delivered you<sup>b</sup> [He]</i>) to the desert<sup>90</sup> (<i>land</i>) shunned you<sup>c</sup>; and [was] the mankind <i>kafooran</i><sup>91</sup> (<i>iteratively ingrate</i>).</p>	<p>وَإِذَا مَسَكُمُ الْصُّرُفُ الْبَحْرُ صَلَّ مَنْ تَدْعُونَ إِلَّا إِيَاهُ فَلَمَّا جَنَّكُمْ إِلَى الْبَرِّ أَعْرَضْتُمْ وَكَانَ الْإِنْسَنُ كُفُورًا ﴿٢٢﴾</p>
<p>68. Have then secured you<sup>c</sup> (<i>your selves</i>) that [He] implodes by you<sup>b</sup> a side of the desert<sup>92</sup> (<i>land</i>) or [He] sends on you<sup>b</sup> <i>ha'sseban</i> (<i>stone-storm</i>); afterwards not find you<sup>z</sup> for you<sup>b</sup> a custodian.</p>	<p>أَفَمِنْتَهُ أَنْ سَخِيفَ بِكُمْ جَانِبَ الْبَرِّ أَوْ يُرِسَلَ عَلَيْكُمْ حَاصِبًا ثُمَّ لَا تَجْدُوا لَكُمْ وَكِيلًا ﴿٢٣﴾</p>
<p>69. Or have you<sup>c</sup> secured to [He] returns you<sup>b</sup> in it<sup>x</sup> <i>taratan</i><sup>w</sup> (<i>once/phase/period</i>)<sup>w</sup> another<sup>w</sup><sup>93</sup> then sends [He] on you<sup>b</sup> <i>qassefan</i> (<i>shatterer</i>) of the wind<sup>w</sup> then</p>	<p>أَمْ أَمِنْتَهُ أَنْ يُعِيدَكُمْ فِيهِ تَارَةً أُخْرَىٰ فَيُرِسَلَ عَلَيْكُمْ قَاصِفًا مَنْ</p>

<sup>84</sup> The "ال" in "الاحتكن" is a *juratory* "ال القسم" = "ال التأكيد" = "amounting to," i.e. *affirmation*, expressed by "assuredly"!

<sup>85</sup> The word "مَوْفُورًا" is an *objective noun* for which there is *no English equivalent per se*!

<sup>86</sup> The Arabic word "أَجْلِبْ" *imparts* the sense of *vociferously fetching by rally and assault!* There is *no English equivalent per se*, hence we *transliterate* and *parenthetically explain!*

<sup>87</sup> The Arabic word "فَلَكَ" could mean *ship* or *ships*.

<sup>88</sup> The word "طلب حثيَا" = "إِيْتَغَى" meaning: *earnestly quested*.

<sup>89</sup> The word "إِدَاهُ توْكِيد لِضَمِير مَنْصُوب" = "إِيَاهُ" = an article of *intensity* for an *objective pronoun*!

<sup>90</sup> The word "الْقَارَ" = "أَيُّ الْخَلَاءِ مِنَ الْأَرْضِ" = "الْبَرِّ" literally means "desert," i.e. furthest from *any body of water!* Also, "الْسَّان" figuratively speaking could stand for "land!" See *اللسان*.

<sup>91</sup> The word "كُفُور" is *masculine noun*, denying Allah's multiple favors, i.e. he is a *multitudinous ingrate!*

<sup>92</sup> See footnote 87 above regarding *desert*.

<sup>93</sup> The word "تَارَةٌ وَالْحَيْنَ" = "تَارَةٌ" means "once," "a time period!"

drowns you<sup>b</sup> [He] by what disbelieved you<sup>b</sup> afterwards not find you<sup>z</sup> for you<sup>b</sup> on Us by it<sup>x</sup> a *ta'bean*<sup>94</sup> (*follower-succorers*).

الرِّحْمَنُ يَغْرِيْكُمْ بِمَا كَفَرْتُمْ ثُمَّ لَا  
تَجِدُوا لَكُمْ عَلَيْتَا بِمِنْ تَبِعَا

\* وَلَقَدْ كَرَمَنَا بَنِيْ أَدَمَ وَحَمَلْنَاهُمْ فِي  
الْبَرِّ وَالْبَحْرِ وَرَزَقْنَاهُمْ مِنْ  
الْطَّيِّبَاتِ وَفَضَّلْنَاهُمْ عَلَىٰ كَثِيرٍ  
مِمَّنْ حَلَقْنَا نَفْضِيلًا

70. And *laqad* (*verily, already and affirmatively*) *karramma* (*We generously and gratuitously bestowed countless boons/benefits upon and ennobled*) Adam's sons, and We carried them in the desert<sup>95</sup> (*land*) and the sea and *razaqna* (*We provided*) them of the goodies<sup>w96</sup> and We favored/preferred them over many of whom<sup>p</sup> We created *tafdheelan*<sup>97</sup> (*absolute favor/preferment*).

يَوْمَ نَدْعُوا كُلَّ أَنَاسٍ بِإِمْرَانِهِمْ  
فَمَنْ أُفَقَ كِتَبَهُ بِيَمِينِهِ  
فَأُولَئِكَ يَقْرَءُونَ كِتَبَهُمْ وَلَا  
يُظْلَمُونَ فَتَبِلًا

71. Day [We] summon each people by their principal; so whomever *oteya* ([he] had been accorded) his book by his *yameene*<sup>w</sup> (*right-hand*)<sup>w</sup> then those they<sup>z</sup> read their book and not *yodh'lamoona*<sup>98</sup> (*to be wronged they<sup>z</sup>*) (*by*) a *fa'tila*<sup>99</sup> (*the entwined skin slough/thin thread in the slit of a date-stone*).

وَمَنْ كَانَ فِي هَذِهِ أَعْمَى فَهُوَ فِي  
الْآخِرَةِ أَعْمَى وَأَضَلُّ سَيِّلًا

\* وَإِنْ كَادُوا لَيَقْتُلُونَكَ عَنِ الدِّيَنِ  
أَوْ حَيْنَا إِلَيْكَ لِتُفْتَرِي عَلَيْنَا غَيْرُهُ  
وَإِذَا لَأْخَذْنَاكَ خَلِيلًا

72. And whoever [he] was in this<sup>w100</sup> blind, verily he (*would be*) in the Hereafter<sup>w</sup> blind and *adhallo*<sup>101</sup> (*more astray*) a path.

وَلَوْلَا أَنْ تَبَتَّنَكَ لَقَدْ كِدْتَ  
تَرْكُنُ إِلَيْهِمْ شَيْئًا قَلِيلًا

73. And *en* (*albeit*) *kado* (*they<sup>z</sup> nighed/ verged/ almost*) surely they<sup>z</sup> essay you<sup>g</sup> *a'n* (*off*) what We revealed<sup>102</sup> to you<sup>g</sup> to *taftarey* ([you<sup>g</sup>] *craft a lie for fraudulent end*) on Us other than it<sup>x</sup> and then surely *ittakhathoka*<sup>103</sup> (*they took and made you<sup>g</sup> a khaleelan*<sup>104</sup> (*ultimate faithful friend*)).

74. And *lawla* (*had it not been for*) that We firmed you<sup>g</sup> *laqad* (*verily, already and affirmatively*) *kedta* (*you<sup>g</sup> nighed/ verged/ almost*) *tarkano*<sup>105</sup> (*incline/ trust and have self/satisfaction*) to them a [thing] a little.

<sup>94</sup> The word “تَبِعًا” has *many* meanings, among them: *follower-succorer*, as in this *Ayah*! See [الهادي و اللسان](#)

<sup>95</sup> See footnote 87 above regarding *desert*.

<sup>96</sup> The word “طَيِّبَاتٍ” = “goodies” = “goodies<sup>w</sup>” = a feminine gender means any thing *delectable and legitimate!*

<sup>97</sup> The word “تفضيلًا” is infinitive noun! So, here the word “absolute” is to *intensify* “favor!” I believe that the “**التفضيل**” is by way of “*favor*” in the sense of “*prefer*” or *preferment*.

<sup>98</sup> The word “wrongs” has myriads of meanings, among them: *curtails or diminishes*, as in this *Ayah*.

<sup>99</sup> The word “*fatila*” = “*فتيلًا*” means the skin-slough/the thread in the cleft of a date-stone, i.e. example of *paucity* for closeness to nothingness.

<sup>100</sup> The word “نَيْأِيْ” = “world” is a feminine noun, hence the reference to it as “this<sup>w</sup>”!

<sup>101</sup> The word “أَضَلُّ” = “*adhall*” is a *superlative* adjective for “strayer” for which there is *no* English equivalent!

<sup>102</sup> See footnote 10 above regarding *reveal*.

<sup>103</sup> The word “أَخْذَ” from *لسان العرب* which is “*افتَّعَلَ*” “*الْإِتْخَادُ*” for “*أَفْتَعَلَ*” as stated in *لسان العرب*; therefore, “*أَخْذَ*” is always taking and *making/presuming* some thing of what was taken! Thus, it is *not* just the mere *taking!*

<sup>104</sup> The word “خَلِيلًا” is “*ultimate-faithful-friend*,” i.e. friend without any “*خَلَلٌ*” = *defect*! English as well as Arabic-English dictionaries almost *all* do *not* have an entry for “*خَلَلٌ*” They come closest to it in the opinion of the authors of such a few dictionaries by saying “*intimate-friendship*” or *friendship without defect!* Clearly *intimate*, although gives the sense of “*closeness and sincerity*” it also carries with it the *unacceptable* open expression of “*sexual relation*,” hence making such entry as *useless and invalid* in terms of “*خَلَلٌ*” as stated in The Qur'an The Supreme. That is why I chose to express “*خَلَلٌ*” as “*ultimate-faithful-friendship*” and “*khaleel*” as “*ultimate faithful friend!*”

<sup>105</sup> The word “رَكِنٌ” in “*ترَكَنَ*” simultaneously imparts many ideas, *inclined, trusted, and be satisfied towards some one*, and hence relied on such a one!

75. So surely We (would have caused) you<sup>g</sup> taste, double (of) the life<sup>w</sup> and double (of) the dying<sup>106</sup>; afterwards not [you] find for you<sup>g</sup> on Us a na'sseeran (iterative succorer).

إِذَا لَأَذْقَنَنَا ضُعْفَ الْحَيَاةِ  
وَضُعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ  
عَلَيْنَا نَصِيرًا

76. And en (albeit) kado (they<sup>z</sup> nighed/ verged/ almost) surely yestafazzonaka (they<sup>z</sup> affirmably provoke you<sup>g</sup>) from the land<sup>w</sup> to egress you<sup>g</sup> they<sup>z</sup> from it<sup>w</sup> and thus not wait they<sup>z</sup> after you<sup>g</sup> except a little.

وَإِنْ كَادُوا لِيَسْتَفْزُونَا مِنْ  
الْأَرْضِ لِيُخْرُجُوكُمْ مِنْهَا وَإِذَا لَا  
يَلْبِثُونَ خَلْفَكُمْ إِلَّا قَلِيلًا

77. Dispensation<sup>w</sup> (of) whom<sup>p</sup> qad (already and affirmatively) We sent before you<sup>g</sup> of Our messengers, and not find you<sup>g</sup> for Our dispensation<sup>w</sup> a transfer.

سُنَّةً مَنْ قَدْ أَرْسَلْنَا قَبْلَكُمْ مِنْ رُسُلِنَا  
وَلَا تَخُدُّلُنَا تَحْوِيلًا

78. A'qem<sup>107</sup> (Let-[you<sup>g</sup>] uphold/ sustain the prescribed obligations of) the Prayer<sup>w</sup> for<sup>108</sup> / (after) the sun's<sup>w</sup> dolooke<sup>109</sup> (from its meridian's incline) to the night's darkness<sup>110</sup>; and the fajir's (early dawn) Qur'an, verily fajir's (early dawn) Qur'an [was] mash'hoodan (one that is witnessed).

أَقِمِ الصَّلَاةَ لِدُلُوكِ الشَّمْسِ إِلَى  
غَسَقِ الْأَلَيْلِ وَقُرْءَانَ الْفَجْرِ إِنَّ  
قُرْءَانَ الْفَجْرِ كَانَ مَشْهُودًا

79. And of the night then tahajjad (let-up [you<sup>g</sup>] to pray by the night after some sleep) by it<sup>x</sup> an extra<sup>w</sup> (Prayer)<sup>111</sup> for you<sup>g</sup> asa (craving a deed beyond one's means that/ may) that resurrects<sup>112</sup> you<sup>g</sup> your<sup>n</sup> Lord (in) a status mahmoodan (one which is praised).

وَمِنَ الَّيْلِ فَهَجَدَ بِهِ نَافِلَةً لَكَ  
عَسَى أَنْ يَعْثَثَ رَبِّكَ مَقَامًا  
مَحْمُودًا

80. And let-say [you<sup>g</sup>]: my Lord, let-admit me [You<sup>g</sup>] a truth's admittance and let-exit me [You<sup>g</sup>] a truth's exit and let-make [You<sup>g</sup>] for me from ladon<sup>113</sup> (directly and possessively from) You<sup>g</sup> an authority, (to be my) na'sseeran (multitudinous-succorer).

وَقُلْ رَبِّ أَدْخِلْنِي مُدْخَلَ صِدْقٍ  
وَأَخْرِجْنِي مُخْرَجَ صِدْقٍ وَاجْعَلْ لِي  
مِنْ لَدُنْكَ سُلْطَنَنَا نَصِيرًا

81. And let-say [you<sup>g</sup>]: came the right<sup>x</sup> and zahaqa (ennuined and vanished) the falsehood<sup>x</sup> verily the falsehood<sup>x</sup> [was] zahooqan (readily ennuined vanisher).

وَقُلْ جَاءَ الْحَقُّ وَزَهَقَ الْبَاطِلُ إِنَّ  
الْبَاطِلَ كَانَ زَهُوقًا

82. And nonazzelo ([We] repetitively descend) of The Qur'an what it<sup>x</sup> (is) a cure and a mercy<sup>w</sup> for the believers and not [it<sup>x</sup>] augments the dha'leemina<sup>114</sup> (injustice-doers) except a loss.

وَنَزَّلْنَا مِنَ الْقُرْءَانِ مَا هُوَ شَفَاءٌ  
وَرَحْمَةٌ لِلْمُؤْمِنِينَ وَلَا يَزِدُ  
الظَّالِمِينَ إِلَّا خَسَارًا

<sup>106</sup> That is *had you done that inclining* We would have punished you doubly in this life and the Hereafter! See الفرطبي!

<sup>107</sup> That is you<sup>g</sup> up/sustain/maintain all the rituals necessary!

<sup>108</sup> The word “*after*” is used here as one (*the 13<sup>th</sup>*) of the twenty-two meanings for “*إِلَى*”! See المغنى للبيهقي!

<sup>109</sup> The word “*دُلُوك*” translated here as “*incline!*” However, Qur'an commentators seem to differ as to the *exact* meaning of the word! Some say: it is from the “*رُوَال*” = *after the sun inclines from the center of the sky*, (that is the zenith crossing the meridian)! Said this Omar, and his son, and Ibn Abbas, and Abu Hurayrah! Others say, it is the *sunset* = “*الغروب*”! Said this: Ali Ibn Abey Talib, Ibn Mas'ood, and Obeyy Ibn Ka'ab! Linguistically I believe the former is *more supportable*. Hence I chose the “*incline of the sun*” as stated above! For the various sayings see الفرطبي!

<sup>110</sup> This time span includes *Dhuhor, Asr, Maghreb*, and possibly *Isha* Prayers!

<sup>111</sup> The word “*ثَافِلَة*” has many meanings among them in this context is: an extra prayer by The Messenger (SAWS) in order to be for him an additional virtue, merit, or excellence!

<sup>112</sup> See footnote 10 above regarding بعث!

<sup>113</sup> The word “*لَدُنْ*” so “*عَنْدِي مَالٌ وَالْمَالُ لَيْسَ بِقَبْضَتِكَ الْآنَ*” as you can say: which *closer* spatially and *more specific*! So, “*directly and possessively from*” (You) seems to indicate such *closeeness*! See اللسان!

<sup>114</sup> The word “*ظَالِمِينَ*” = “*the injustice-doer*,” as “*الظَّالِم*” = “*injustice!*” See the Lexicon attached to this Translation!

83. And if *an'amna*<sup>115</sup> (*We graced bounteously and ennoblingly the most desirable and delighting boons*) on the mankind, [he] shunned and [he] withdrew<sup>116</sup> by his side; and when touched/betided him the evil [he] [[was] *ya'osan*<sup>117</sup> (*iteratively desperate*).

وَإِذَا أَنْعَمْنَا عَلَى الْإِنْسَنَ أَغْرَضْ  
وَنَّا بِهِجَانِيهِ وَإِذَا مَسَّهُ الشَّرُّ كَانَ  
يَعْوَسًا

84. Let-say [*you*<sup>s</sup>]: each works on his manner<sup>w</sup> so your<sup>n</sup> Lord (*is*) knowinger by whom<sup>p</sup> [he] (*is*) *ahda* (*of better/- more aright-guidance*) a path.

قُلْ كُلُّ يَعْمَلُ عَلَى شَاكِلَتِهِ  
فَرِئَتُمْ أَعْلَمُ بِمَنْ هُوَ أَهْدَى  
سَيِّلًا

85. And they<sup>z</sup> ask you<sup>g</sup> *a'n* (*regarding*) *Ar-Roo'he*<sup>w118</sup> (*the soul*)<sup>w</sup>; let-say [*you*<sup>s</sup>]: *Ar-Rooho*<sup>w</sup> (= *Ar-Roo'he*<sup>w</sup>) (*is*) of my Lord's command, and not *oteytum* (*had been accorded you*) of the knowledge except a little.

وَسَأَلُوكُمْ عَنِ الرُّوحِ قُلِ الرُّوحُ  
مِنْ أَمْرِ رَبِّنَا وَمَا أُوتِيتُمْ مِنَ الْعِلْمِ  
إِلَّا قَلِيلًا

86. And *la'en* (*indeed if*) [*We*] wanted surely [*We*] assuredly<sup>119</sup> go/undo by what We revealed<sup>120</sup> to you<sup>g</sup> afterwards not [*you*<sup>s</sup>] find for you<sup>g</sup> by it<sup>x</sup> on Us a custodian.

وَلَيْنَ شِئْنَا لَنْدَهَبَنَ بِالَّذِي أَوْحَيْنَا  
إِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهِ عَلِيَّنَا  
وَكَلِيلًا

87. Except a mercy<sup>w</sup> from your<sup>t</sup> Lord; verily His munificence [*was*] on you<sup>g</sup> big.

إِلَّا رَحْمَةً مِنْ رَبِّكَ إِنَّ فَضْلَهُ  
كَارَ عَلَيْكَ كَبِيرًا

88. Let-say [*you*<sup>s</sup>]: *la'en* (*indeed if*) gathered the humankind and the Jinn to *ya'ato* (*they produce/bring about*) by like this [The] Qur'an<sup>x</sup>, not *ya'atona* (= *ya'ato*) by its<sup>x</sup>like, even (*if*) [*was/were*] some for some (*openly*) backer/supporter.

قُلْ إِنْ أَجْتَمَعَتِ الْإِنْسُونُونَ وَالْجِنُونَ  
عَلَى أَنْ يَأْتُوا بِمِثْلِ هَذَا الْقُرْءَانَ  
لَا يَأْتُونَ بِمِثْلِهِ وَلَوْ كَانَ  
بِعَضُهُمْ لِبَعْضٍ طَهِيرًا

89. And *laqad* (*verily, already and affirmatively*) We variegated for the mankind in this Qur'an of every example; so *aba*<sup>121</sup> (*categorically refused*) [*they*] most (*of*) the mankind except *kofooran*<sup>122</sup> (*to have disbelief/ ingratitude*).

وَلَقَدْ صَرَفْنَا لِلنَّاسِ فِي هَذَا  
الْقُرْءَانَ مِنْ كُلِّ مَثَلٍ فَلَيْلَ أَكْثَرُ  
النَّاسِ إِلَّا كُفُورًا

90. And said they<sup>z</sup>: never believe [*we*] for you<sup>g</sup> until [*you*<sup>s</sup>] burst for us from the Earth<sup>w</sup> a spring.

وَقَالُوا لَنْ نُؤْمِنَ لَكَ حَتَّى تَفْجُرَ  
لَنَا مِنَ الْأَرْضِ يَنْبُوعًا

<sup>115</sup> The word “أَنْعَمْتَ” in “أَنْعَمْتَ” denotes *five* distinct ideas: (1) said: *yes*, (2) *perfected the deed* (being done), (3) did the *most desirable and delighting deed*, (4) was *bounteous in giving*, and (5) *granted*. There is *no* English word to express all the various ideas denoted by “أَنْعَمْتَ”! So, I think the best *approximation* is to say: *granted perfectly and bounteously what is most desirable and delighting!*

<sup>116</sup> The word “لَنْتَهَبَنَ” may mean *turned away rather far!*

<sup>117</sup> The word “desperate” here is used in the *noun* senses, as in *Webster's Dictionary*!

<sup>118</sup> It is stated in “اللُّسُانُ” for the word “*ar-Rooh*” and “*ar-Rawh*” two *distinct* meanings: (1) *mercy* and (2) *Isa*, son of Mary (*Jesus*)! However, “*ar-Rooh*” (*the Rooh*) there are at least *ten* distinct meanings: (1) *mercy*, (2) *soul*, (3) *the Qur'an*, (4) *the revelation* (*Qur'an or any other message*), (5) *the Command*, (6) *the individual entity*, (7) *the rejoicing* (8) *creatures who are special angels, who are “guardians” over the angels who are the guardians over the humans*, and (9) *the fresh breeze*, and (10) *rest*!

<sup>119</sup> The “لَ” in “لَنْتَهَبَنَ” is a *juratory*-“لَ” = “الْقُسْمُ التَّأْكِيدِ” i.e. *affirmation*, expressed by “assuredly”

<sup>120</sup> See footnote 2875 above regarding *revealed*!

<sup>121</sup> The word *aba* = “أَبِي” means *categorically (absolutely, without exception) refused*, i.e. *not just simply refused!*

<sup>122</sup> The word “كُفُورٌ” is *masculine noun*, denoting two meanings: (1) *disbelief in religion*; (2) *ingratitude towards Allah's favors!* Thus, this translation: “*disbelief/ ingratitude!*”

91. Or (to) be for you<sup>g</sup> a garden<sup>w</sup> of date-palms<sup>w</sup> and grapes<sup>123</sup> then [you<sup>s</sup>] burst the rivers through<sup>124</sup> it<sup>w</sup> tafseeran<sup>125</sup> (intense burst).

أَوْ تَكُونَ لَكَ جَنَّةٌ مِّنْ خَيْلٍ وَعَنْ  
فَتَفَجَّرَ الْأَنْهَرُ خَلْلَهَا تَفْجِرًا

92. Or [you<sup>s</sup>] (cause to) fall the sky<sup>w</sup> like you<sup>g</sup> claimed on us fragments or ta'atee<sup>x</sup> ([you<sup>s</sup>] produce/cause to descend for)<sup>x</sup> us by Allah and the angels qabeelan (overtly/visible- /for our face-to-face viewing).

أَوْ تُسْقَطَ السَّمَاءُ كَمَا زَعَمْتَ  
عَلَيْنَا كَسْفًا أَوْ تَأْفَى بِاللَّهِ  
وَالْمَلِئَكَةَ قَبْلًا

93. Or be for you<sup>g</sup> a house of zukhrofen (gilded-look) or [you<sup>s</sup>] raise/ascend in the sky<sup>w</sup>; and never believe [we] for your<sup>t</sup> raising/ascending until tonazzela (repetitively descend) [you<sup>s</sup>] on us a book we read [it<sup>x</sup>]; let-say [you<sup>s</sup>]: subhana<sup>126</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) my Lord; am I except a human messenger.

أَوْ يَكُونَ لَكَ بَيْتٌ مِّنْ زُخْرِفٍ أَوْ  
تَرْقَ فِي السَّمَاءِ وَلَنْ تُؤْمِنَ  
لِرُقِيكَ حَتَّى تُنْزَلَ عَلَيْنَا كِتَابًا  
نَقْرَؤُهُ قُلْ سُبْحَانَ رَبِّ هَلْ  
كُنْتُ إِلَّا بَشَرًا رَسُولًا

94. And what prevented the mankind to believe they<sup>z</sup> edb (when/ since) came (to) them the aright-guidance except that said they<sup>z</sup>: had Allah missioned<sup>127</sup> a human a messenger.

وَمَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ  
جَاءُهُمُ الْهُدَى إِلَّا أَنْ قَالُوا  
أَبَعَثَ اللَّهُ شَرِّاً رَسُولًا

95. Let-say [you<sup>s</sup>]: if [was] in the Earth<sup>w</sup> angels walking tranquilly, surely (would have) naazzalna (We repetitively descended) on them from the Heaven<sup>w</sup> an angel messenger.

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَئِكَةٌ  
يَمْشُونَ مُطْمَئِنِينَ لَنَزَّلْنَا عَلَيْهِمْ  
مِنْ السَّمَاءِ مَلَكًا رَسُولًا

96. Let-say [you<sup>s</sup>]: sufficed by Allah Sha'heean (Witnesser-/Testifier) between me and [between] you<sup>b</sup>; verily He [was] by His eba'de (worshippers/ submitters/ slaves) Proficient Basseeran (keen: Seer/comprehensive Knower of the facts and their ultimate consequences).

قُلْ كَفَى بِاللَّهِ شَهِيدًا بَيْنِ  
وَبَيْنَكُمْ إِنَّهُ كَانَ بِعِبَادِهِ  
خَبِيرًا بَصِيرًا

97. And whomever Allah aright-guides, so he (is) the muhtadey<sup>128</sup> (he who found and accepted the aright-guidance) and whomever [He] misleads so never (shall) [you<sup>s</sup>] find for them aw'leyaa<sup>129</sup> (guardians/allies) of lesser than/without Him; and We throng them, The

وَمَنْ يَهْدِ اللَّهُ فَهُوَ الْمُهَدَّدُ وَمَنْ  
يُضْلِلَ فَلَنْ يَجِدَ هُمْ أُولَيَاءَ مِنْ  
دُونِهِ وَخَشِرُهُمْ يَوْمَ الْقِيَمَةِ

<sup>123</sup> Invariably throughout The Qur'an when the reference is made to the "date-palm" the mention of the date-palm is openly stated but with respect to the grapevine, known in Arabic as "الكروم," never ever the mention of the "grapevine per se" but the reference is made only to the fruit itself, i.e. the grapes! In this respect, there is a true Hadeeth in al-Bukharey and Muslim, which directs the believers not to refer to the "العنب" as "الكروم," because surely the "الكروم" is the Muslim! And in another narration: verily only that "الكروم" is the heart of the believer! See نزهة المتقيين: شرح رياض الصالحين.

<sup>124</sup> The word "خل" could also mean "between" or "among!" See اللسان

<sup>125</sup> Here "intense" is used to intensify "burst off!"

<sup>126</sup> The word "subhana" = "سبحان" has no English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do, thus Allah is hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness! So, we can render "subhan" = "سبحان" concept by saying: hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him!

<sup>127</sup> The word "بعث" in "بعث" carries several meanings, among them: sent, missioned, resurrected, awaken, and prompted.

<sup>128</sup> See the Lexicon attached to this Translation for "muhtadee" and its plural "muhtadoon" / "muhtadeen!"

<sup>129</sup> The word "أولياء" could also mean, among them: protector, friend.

*Qeyamatey's<sup>w</sup> (Judgment's) Day<sup>x</sup> on their faces (prone) omyon (blind people), [and] bokmon (born dumb-mute people), and ssommon (deaf people)<sup>130</sup>; their abode-/lodging (is) Hell<sup>w</sup>; every-when *khabat* ([it<sup>w</sup>] faded-/abated) We augmented them a *Sa'era<sup>w</sup>* (intensely kindling Fire)<sup>w</sup>.*

عَلَى وُجُوهِهِمْ عَمِيَّا وَبَكَمَا  
وَصُمِّا مَأْوَاهُمْ جَهَنَّمْ كُلَّمَا  
خَبَثَ زِدَتْهُمْ سَعِيرًا

98. *Tha'leka (afar-that-it/)<sup>x</sup> (is) their requital; because verily they, disbelieved they<sup>z</sup> by Our *Aya'te<sup>w</sup>* (signs/proofs) and said they<sup>z</sup>: are *edha* (when/if) we were bones and *rufatan* (decayed corpses/dust/debris), are surely we (are) *maboothoona* (they who are being resurrected) a new creation.*

ذَلِكَ جَزَاؤُهُمْ بِأَنَّهُمْ كَفَرُوا  
بِمَا يَعْبُدُونَا وَقَالُوا إِنَّا كُنَّا عِظَمًا  
وَرَفَقًا أُولَئِنَاءِ لَمْ يَعُوْذُنَّ خَلْقًا  
جَدِيدًا

99. *Have [and]<sup>131</sup> not they<sup>z</sup> seen that Allah, Who [He] created the Heavens<sup>w</sup> and the Earth<sup>w</sup> (is) *Qadir*<sup>132</sup> (He-Who is capable of: giving/ doing/ enforcing/ or influencing) on (yet-still)<sup>133</sup> [He] creating like them and [He] made for them *ajalan<sup>x134</sup>* (term-limit)<sup>x</sup> no suspicion in it<sup>x</sup>; so *aba<sup>135</sup>* (categorically refused) the *dha'lemona<sup>136</sup>* (injustice-doers) except *kofooran<sup>137</sup>* (ingratitude/ disbelief).*

\* أَوْلَمْ يَرَوَا أَنَّ اللَّهَ الَّذِي خَلَقَ  
السَّمَاوَاتِ وَالْأَرْضَ قَادِرٌ عَلَى أَنْ  
تَخْلُقَ مِثْلَهُمْ وَجَعَلَ لَهُمْ أَجَلًا  
رَبٌّ فِيهِ فَلَيِ الظَّالِمُونَ إِلَّا  
كُفُورًا

100. *Let-say [you<sup>w</sup>]: if<sup>138</sup> you<sup>f</sup> (were) possessing treasures (of) my Lord's mercy<sup>w</sup> then surely you<sup>c</sup> (would have) withheld (for) *khashyata* (reverent-fear)<sup>w</sup> (of) the expenditure, and [was] the mankind *qatooran* (iteratively stinter).*

قُلْ لَوْ أَنْتُمْ تَمْلِكُونَ خَزَانَةَ رَحْمَةٍ  
لَئِنْ إِذَا لَأْمَسْكْتُمْ خَشِيَةَ الْإِنْفَاقِ  
وَكَانَ الْإِنْسَنُ قَتُورًا

101. *And *laqad* (verily, already and affirmatively) *aa'tayna* (We accorded) *Mosa* (Moses) nine evident<sup>w</sup> *Aya'ten<sup>w</sup>* (miracles/signs/proofs), so let-ask [you<sup>w</sup>] Israel's sons *edb* (when/since) [he] came (to) them then said for him Pharaoh: verily I presume you<sup>g</sup> O *Mosa* (Moses) *mas'hooran* (he who is bewitched).*

وَلَقَدْ أَتَيْنَا مُوسَىٰ تِسْعَةَ أَيَّتِ  
بَيْتَ فَسَلَّمَ بَيْنَ إِسْرَائِيلَ إِذْ  
جَاءُهُمْ فَقَالَ لَهُمْ فِرْعَوْنُ إِنَّ  
لَأَنْتُكُمْ بِنِمُوسَىٰ مَسْحُورًا

102. *Said [he]: *laqad* (verily, already and affirmatively) knew you<sup>g</sup> not descended these except the Heavens'<sup>w</sup> and the Earth's<sup>w</sup> Lord, evidences-persuaders<sup>w</sup> and verily I presume you<sup>g</sup> O Pharaoh *mathboran* (he who is ravaged).*

قَالَ لَقَدْ عَلِمْتَ مَا أَنْزَلْتَ هَنْوَلَاءِ إِلَّا  
رَبُّ السَّمَاوَاتِ وَالْأَرْضِ بَصَارِي وَلَنْ  
لَأَنْتَ بِفِرْعَوْنَ مَشْبُورًا

<sup>130</sup> The words “عَمِّيْ بِكُمْ صَمْ” *all* are *plural nouns* while their closest English corresponding equivalents all are *adjectives* and so *no plural* for any *except to associate the respective word with a plural noun people!* Hence, the above transliteration!

<sup>131</sup> The Arabic interrogative-castigatory particle “أَوْلَمْ” (implying negation) is made up of *three parts* (أ) (و) (م) meaning: does *it*, referring to the *fact*, or *sound logic* of the evidence or clear situation. The (و) = (and) component is (و) of coupling which normally commences the sentence! However, because there is an interrogative particle which takes *precedence* for beginning a sentence! See the *Lexicon* attached to this Translation for more elaboration!

<sup>132</sup> The word “قَادِرٌ” is *masculine, singular, subjective noun*, meaning: (1) *Causer of Fate*, (2) *He-Who is capable of: giving, doing, enforcing, or influencing!*

<sup>133</sup> The prepositional word “عَلَى” has *nine different meanings*, among them “الإِسْتِدْرَاكُ وَالْإِضْرَابُ” = “yet-still!” See *معنى الليب*

<sup>134</sup> The word “الْأَجْلُ” means *term-limit*, see *اللسان*!

<sup>135</sup> The word *aba* = “أَبِي” means *categorically (absolutely, without exception) refused*, i.e. *not just simply refused!*

<sup>136</sup> The “ظَالِمُونَ” = “the injustice-doer,” as “الظَّلْمُ” = “injustice!”

<sup>137</sup> The word “كُفُورٌ” is *masculine noun*, denoting two meanings: (1) disbelief in religion; (2) ingratitude towards Allah's favors! Thus, this translation: “ingratitude/disbelief”

<sup>138</sup> The particle “لَوْ” since it is a *future-connected verb*, probable to occur and *not sure* it's a present occurrence, such a “لَوْ” amounts to “if” or “when!” See *معنى الليب، ابن هشام*

103. Then [he] wanted to *yastafezza*<sup>139</sup> (affirmably-provoke) them from the land<sup>w</sup> then We drowned him and whom<sup>p</sup> (were) with him together.

فَأَرَادَ أَن يَسْتَفْرَهُم مِنَ الْأَرْضِ

فَأَغْرَقْنَاهُ وَمَنْ مَعَهُ جَمِيعًا

104. And said We from after him to Israel's sons: let-dwell you<sup>z</sup> the Earth<sup>w/land<sup>w</sup></sup>

وَقُلْنَا مِنْ بَعْدِهِ لِبْنَ إِسْرَائِيلَ  
أَسْكُنُوكُمْ الْأَرْضَ فَإِذَا جَاءَ وَعْدُ  
الْآخِرَةِ جَعَلْنَا بِكُمْ لَفِيفًا

then *edha* (when/if) came promise (of) the other<sup>w<sup>140</sup></sup>

وَبِالْحَقِّ أَنْزَلْنَا وَبِالْحَقِّ نَزَلَ  
أَرْسَلْنَا إِلَّا مُبَشِّرًا وَنَذِيرًا

We came (brought) by you<sup>b</sup> *lafeefan* (compositely together).

وَقُرْءَانًا فَرَقَنَا لِتَقْرَأُوهُ عَلَى النَّاسِ  
عَلَى مُكْثٍ وَنَزَلْنَا تَنْزِيلًا

105. And by the right<sup>x</sup> We descended it<sup>x</sup> and by the right<sup>x</sup> [it<sup>x</sup>] descended; and not We sent you<sup>g</sup> except a *mubashsheran* (iterative teller of pleasant tidings) and a *natheran* (repetitive warner).

قُلْ إِيمَانُوا بِهِ أَوْ لَا تُؤْمِنُوا إِنَّ  
الَّذِينَ أُوتُوا الْعِلْمَ مِنْ قَبْلِهِ إِذَا  
يُتَلَى عَلَيْهِمْ سَحَرُونَ لِلأَذْقَانِ  
سُحْدَادًا

106. And a Qur'an<sup>x</sup> We sundered<sup>141</sup> it<sup>x</sup>; to read it<sup>x</sup> [you<sup>s</sup>] on the mankind on *mukthen*<sup>142</sup> (gently/ deliberately and in staying) and *nazzalnaho* (We repetitively descended it<sup>x</sup>) *tanzeelan*<sup>143</sup> (absolute descending).

وَيَقُولُونَ سُبْحَانَ رَبِّنَا إِنْ كَانَ  
وَعْدُ رَبِّنَا لَمَفْعُولًا

107. Let-say [you<sup>s</sup>]: let-believe you<sup>z</sup> by it<sup>x</sup> or let-not believe you<sup>z</sup>; verily who<sup>r</sup> (*had been*) given they<sup>z</sup> the knowledge of before it<sup>x</sup> if [it<sup>x</sup>] (*is to be*) recited on them, they<sup>z</sup> tumble to their chins (i.e. on their faces) *sujjadan* (they in kowtowing manner).

وَسَجَّلُونَ لِلأَذْقَانِ يَنْكُوتُ  
وَيَزِيدُهُمْ خُشُوعًا

108. And say they<sup>z</sup>: *subhana*<sup>144</sup> (hallowedly and marvelously Allah is deemed transcending all defects and that everything solemnly stands in awe and utmost consecration of) our Lord; *en* (verily) [was] our Lord's promise surely *mafoolan*<sup>145</sup> (that which is inevitably done/ fulfilled).

قُلْ آدُعُوا اللَّهَ أَوْ آدُعُوا الرَّحْمَنَ أَيَا  
مَاتَدْعُوا فَلَهُ الْأَسْمَاءُ الْخَيْرَى وَلَا

109. And they<sup>z</sup> tumble to their chins<sup>w</sup> (i.e. on their faces) weeping and it<sup>x</sup> augments them a *khosh'an*<sup>146</sup> (submission of: body/ sound and sight).

110. Let-say [you<sup>s</sup>]: let-invoke you<sup>z</sup> Allah or let-invoke you<sup>z</sup> *Ar-Rahman* whomever indeed<sup>147</sup> you<sup>z</sup> invoke so for Him (are) the names the *husna*<sup>w</sup> (most all around

<sup>139</sup> See the *Lexicon* attached to this *Translation* for the effect of the letter س when added to a word!

<sup>140</sup> Here the word "الآخرة" could mean: (1) Day of Judgment, (2) your turn, as stated in *Ayah 7* of this *Surah* (S17:7), (3) the Hour of the Hereafter!

<sup>141</sup> That is *separated* it in *sets* of *Ayat*, each *Ayah* clear by *itself* as well as *in combination with others*!

<sup>142</sup> The word "الرُّفْقُ وَالْأَنَاءُ" = "مُكْثٌ" that is gently, deliberately and in staying!

<sup>143</sup> The word "تنزيلًا" is the *infinitive noun* of "أنزل"! When such a noun is used it is for strongest *intensification*! Hence, *absolute descending*! Also the word "تنزيل" has *several* meanings, among them: (1) *gradual revelation*, and (2) *descending*, (3) *array*! See *النَّاجِ*!

<sup>144</sup> The word "subhana" = "سبحان" has *no* English equivalent! Wherever this word, or its grammatical inflections (such as "سبحانك" or "سبحانه") occur all are *associated with the divine uniqueness of Allah, doing stupendous work that Allah and Allah alone can do*, thus Allah is *hallowedly and marvelously deemed transcending all defects, and that everything solemnly stands in awe and utmost consecration of His divine and stupendous uniqueness*! So, we can render "subhana" = "سبحان" concept by saying: *hallowedly and marvelously Allah is deemed transcending all defects, and that all solemnly stand in awe and utmost consecration of Him*!

<sup>145</sup> The word "mafoolan" = "مَفْعُولًا" is an *objective, singular masculine noun*, for which there is *no* English equivalent!

<sup>146</sup> The word "خشوعًا" involves more than just "humbleness" or "submission" as that suggests *bodily* or *attitudinal behavior*! However, "خشوعًا" denotes *submission of sight and sound* as well! See *اللسان*!

<sup>147</sup> The particle "ما" is for "التأكيد" = *intensification* of the fact that *whatever* they invoke, *Ar-Rahman* or *Allah*!

*beautiful)<sup>w</sup>; and let-not louden [you<sup>s</sup>] by your<sup>t</sup> Prayer<sup>w</sup> and let-not *tokha'sit* (you<sup>g</sup> lower your<sup>t</sup> voice/whisper) by it<sup>w</sup> and *ebtaghey*<sup>148</sup> (let-earnestly-quest [you<sup>s</sup>]) between *tha'leka*(afar-that-it/)<sup>x</sup> a path.*

نَجْهَرْ بِصَلَاتِكَ وَلَا تُخَافِتْ بِهَا وَابْتَغِ  
بَيْنَ ذَلِكَ سَيِّلًا

111. And let-say [you<sup>s</sup>]: the praise (*is*) for Allah Who neither *ettakhatha*<sup>149</sup> (*He took and made*) a child and nor [was] for Him a partner in the proprietorship; and not [was] for Him a *wa'leyen* (*guardian/ally*) out-of humility<sup>150</sup>; and *kabberho*<sup>151</sup> (*let-[you<sup>s</sup>]: magnify Him/glorifying Him*) *takberan*<sup>152</sup> (*an utmost magnifying/glorification*).

وَقُلْ الْحَمْدُ لِلَّهِ الَّذِي لَمْ يَتَّخِذْ  
وَلَدًا وَلَمْ يَكُنْ لَهُ شَرِيكٌ فِي  
الْمُلْكِ وَلَمْ يَكُنْ لَهُ وَلِيٌّ مِنَ الْأَذْلِ  
وَكَبَرْةٌ تَكْبِيرًا

<sup>148</sup> The word “ابْتَغِ” is based on the word “طلبْ حَثِيثًا”=“ابْتَغَى” meaning: *earnestly quest!*

<sup>149</sup> The word “اتَّخَذَ” from “اتَّخَذَ” which is “افتَّعَلَ” “الاتَّخَذَ” for “الاتَّخَذَ”; therefore, “اتَّخَذَ” is *always* taking *and presuming some-thing* about what was taken! Thus, it is *not* just the mere *taking*!

<sup>150</sup> That is to say Allah has *no protector out of need* to such a protector as such a need is *humility*!

<sup>151</sup> That is to say: “الله أَكْبَرْ” in absolute obedience and submission to Him!

<sup>152</sup> The word “كَبَرْةٌ” is the *infinitive noun* of “كَبَرْ”= said “الله أَكْبَرْ” in the *absolute sense of obedience, submission and exaltation of Allah*!